The answere

of Carolus the fyfte Emperoure euer
more August, vnto the letters con
uocatorye of Paule the thyrd
Bysshope of Rome
concerninge A
Generall Cō
cell to be ce
lebrated
at Tri-
dent.

BIBLIOTHECA·BODLEIANA·

Unto the Gentle Reder.

FOr as moche as it is gyuen me to vnderstond the moste cruell furies of Plutos kyngedome/otherwyse called by playner explication the spyrytes of hell/Enuye/ contentyon/disdayne/ and falce surmise to be broke lose & are caryed aboute eue as it were with some blustringe whorle winde ouer all the worlde/lurkynge and daringe in euery corner as it were adders vnder the gras or Myrmecolio vnder the dust/ to spye lyttle motes in other mennes eyes whiche can not beholde greate blokkes in theyer owne/ so that no thinge maye be done or ment so well and circumspectly whiche shall not be cupll and peruercly taken/I thowght it necessarye moste gētle Reder to signifie vnto the and to put the owte of dowte / that there is nothinge elles ment by this translation/or any other thinge pretended therin/then to set before thyne eyes the moste vngētle tractatiō as it is wryttē of Francys the Frenche kyng with Carolus the Emperoure/and the signification of his answere made vnto the bull of the rompshe For. Whiche by craftye collusion falsely pretendynge a generall concell at the cyttye of Trident/hath set the christē prynces at vtter debate one with an other/and fylled all the worlde with bloody warres & mortall contencions/to hynder and let the same:conjecturynge with hym selfe as the truthe is in dede /that yf the Emperours Maiestye might haue layser withowte any lett to perfourme his right faythfull promyse made to the prynces Electors and other dukes and Lordes of the holy Empyre at the breakynge vp of the concell of Ratisbone / and that ether a generall or elles some other nationall or imperiall concell might be celebrated agayne/in the which the controuersyes of religion might fully be debated and finally ended concluded and determined by the true vnfayned and Juste iudgement of godes worde:his tryple Coronc/his pompe/his pride and glytterynge glorye shold be blowne awaye with the breath ther of/ euen as the wynde scatereth the duste and carpeth it awaye from the face of the Erth/and ther for doth he fayne hym selfe by dissimulation to desire that thinge whiche in verye dede he dothe vtterly abhorre. he gyueth owte his bull that is not worth a calfe and sendeth it abrode from kyngedom to kyngedome to rore and crye. Come to Trident to the generall concell vnder the indignatiō of Peter and Paule. But full well doth he se that as there be many moste christen prynces whiche wyll not obey the popes cōmandement of suche a bullyshe beast:euen so doth he perceaue that thowgh they wolde/yet wyll not this tyme so swellyng with warres/byrdures and seditions in euery place by any possibilite suffer and permit them to accomplysshe the same. Wher

Myrmecolio what it is rede in the margēt of the nexte leafe folowyng

A.ij.

Fore it is manifest that bothe he and his Bulle hath set theyer stole in the middese of disceyte and for very dissemblynge falshed he will not knowe the truthe as the Emperours Maiestye in these his letters here after followige/if they be well noted/ may seme or appere some thyng obscurely to laye vnto his charge For that he leaneth with ouer mochе indulgēce and percialite to the frenche kinge cōfederate as it is sayde with Soliman Emperoure of the turkysshe nation/and the greatest aduersarye of Christis name. Rede them therfor I praye the most gentle Reder with exacte diligence and conster all thinges with in different iudgement. Nether be thow to mochе offended with Carolus Maiestye for vsynge these wordes. Moste blessed father/Moste reuerend Lorde/the wysedom of power holines.&c. But rather consider the right humble spirytе of the moste noble prince whiche can be contented with Christe his master to call Judas frende the moste cursed Balaam moste blessed father/ the moste vnworthy Lurden/moste reuerend Lorde.

And so shalt thow satisfye my expectation/
and vse these Newes withowte
any blame at thy will
and pleasure.
Fare Well.

The answer of Carolus the fyfte Emperoure Augustus/ vnto the letters convocatory of Paule the thirde Bisshope of Rome/ concernynge A generall concell to be celebrated at. Trident.

MOste blessed father / and moste reuerend lorde/ the messenger of power holines/ did giue vnto vs/ the coppe of the Bull/ whiche pow did commaunde for to be publysshed in the nexte kalendes of June/ concernynge the convocation of A generall concell for to be celebrated or solemnely holden at the cytye of Trident in the kalendes of November. In the whiche thinge we do alowe the moste godly studye whiche power holynes dothe profesle in callynge of a councell where vnto with so benigne and fatherly a mynde/ all the orders and Degrees of the Christen worlde dothe instantly exhorte powre sayde holines followynge that thinge whiche euermore hath declared power propense and redy will vnto the celebration therof. We do also praise power diligēce gyuen that all men might be brought ther vnto and we do commend youre labor and carefull payne so many tymes taken/ both for the concord of all the christen publike weale/ ād also for the sure conciliation/ peace/ or agrement betwene vs and the frenche King. All thowgh youre holines semeth vnto vs (which thinge neuer the lesse we do wyll to be conferd vnto the beste) to haue obserued in youre letters ouermoche exactly that thinge/ whiche many tymes hath bene spoken/ and the whiche we suppose not haue fallen owte of power remembrāce of the howsholde keper/ whiche called his vnthryfty sonne backe a gayne vnto his office with pardon and forgyuenes. Leste he shulde haue fallen in to some warse or greater dāger/ whome all though it be so that after his retorninge/ when yet neuer the lesse he had before repented/ his father dyd embrace with greateste benewolence: yet did he not make him equall vnto his elder sonne/ whiche had neuer forsaken his dutye / and had sustayned the burthens and charges of his fathers howsholde. But he consydered his continuall obedience/ and did alowe his merites. Seinge ther for that it is knowne vnto power holynes / that all ower actyons hath respecte vnto the profit of the christen publyke weale and that we allway haue done ower diligence that we myght remedye those cuylles whyche be proponed in the letters of power holines/ & cheffely haue applyed all owee care and studye that the Christen publyk weale myght be vn-

Myrmecolio is a lytle beaste or worme by interpretation the lyō of Antes/ so called/ for that it is his propre ty to lye hid vnder the duste/ and so by stealth to come vpon the pylmyres carynge corne home to their dēnes and to deuoure thē

nyted in a catholyk concord/ and that a generall concell myght be celebrated. And seynge also that we haue taken diuerse and many Jorneys and trauells with moste greate labors/ and that we haue browght an equanimitye and moderation in all thinges that peace thorow owte all the Christen worlde and priuately betwene vs and the frenche kynge myght be stablyshed/ that we myght the better haue libertye to resiste the Turkes the moste cruell aduersaries of owre religion and other enemyes: Truly we owght to haue a concell or conuocation kepte or appoynted in a diuerse place from hym/ whose studies it vnto the truthe his owne place may be granted/ it may thorowly be sene vnto power holynes whyther they haue bene alienate/ diuerse & strange from these thinges or not. Therfor to speake playnely/ or a acording to the truthe/ the hole disposition of the letters of power holynes/ But namely many places of them do brynge vnto vs greate dowte (all though we wolde not that integrite to be hurte/ wher with all it is to be supposed the moste holy college of Rome for to be indued) whither the same thing be certē and sure where vpon he doth bragge and glorie to hym selffe as of a thinge proued and tryed / that he hath the sayde college in his power or at his commandement, and that he maye vse it at his will and pleasure thorow the ayde and helpe of theyer labor whiche taketh his parte and are of his syde/ for these wordes he is comonly wonte for to vse/ yea euen in his letters sometyme gyuen vnto powre holynes: They are to frelye gyuen to theyer pen/ or they fauer theyer wrytynge to moche/ yea and they haue followed an other waye then did beseme them. Neuer the lesse we do determyne to confirme ower selffe with that confidence which the conscience of truthe doth gyue vnto vs. And we will haue it perswaded that power holynes hath done that thinge very discretly and for a good cause / or ells be ye sure we wolde beare it with a mynde moste displeased & very greuously both for the reasons before preponed/ then also for the dignite & maiestye of the rome/ in the whiche the diuine benignite hath set vs. More ouer in this thinge we do reste together / that the wayes and ordynancys of vs bothe are clerely sene as well to power holines as to all the Christen congregation: & I wolde to ower lorde that it were granted by the will of god that of this immoderate indulgence and ouer moche studye wher with all power holynes hath to very longe mayntayned hym/ he might be called agayne in to the right waye and brought vnto the celebration of a concell with proffyt/ so that the concorde of the Christen worlde beynge stablysshed/ concell might bothe be taken for the publike weale and the assautes also of the enemyes therof might be resisted. For then wolde we gladly alowe those thinges in the whiche power holines with continuall pacience hath declared power good will and kyndenes vnto him. And we wolde thinke it verye well gyuen what so euer we

dyd not refuse to remit vnto hym of ower owne ryght /to demi nyshe of ower authorite/and to set forthe ower owne estimation and helthe vnto Jeoperdye.

But this thinge beinge so many tymes proued of the same power holines and of vs /dothe moste manifestly declare that with warninges/benefites/dutyes of beneuolence/the forgettinge of iniuryes/with so often renuinge of couenauntes yea and condicions also to vs iniurious/seynge that we did remit moche of ower right/and dyd offer vnto him of that which was ower owne/yet coulde it no thinge preuayle or proffyt/ yea truly his insolencye did extolle it selffe aboue all these thinghes/ and the greater audacite beynge conceyued/it did moue and stire vp newe contentions/ warres and batayles / hope beynge conceyued of ower equanimite/owte of the whiche he maketh his reckeninge & doth promyse vnto him selffe/that all thowgh the chaunce of fortune shall not make answer vnto his couetousnes/ yet neuer the lesse that we may easely be inclined thorow the studye we haue to helpe and succoure the Christē publyke weale allmoste destroyde thorow soche deuision/bothe to instaure peace and to leaue of from batayle/the exhortation of power holynes comminge ther vnto/whiche after or acordynge to the olde custome therof he dothe faythefully beleue/ will not set a syde that office/that we also kepe silence and not reherse the springinge vp and the renuynge of warres & with what beginninges diuerse calamyties hath bene brought in/of the whiche power holynes maketh mention in power letters/ and how or by whome the cause was giuen of soche contention/and who owght for to be reproued for the leages or couenauntes of peace beynge broken vnto that tyme when now of late openly at Rome we did explicate the hole summe of all matters paste and the true narration of them before power holynes. Now do we requyer of the same that for power singulare wisdome/yow wyll perpende with syncere Judgement those thinges that shall chaunce here after/ and amonge all other thinges / whiche pertayneth vnto this matter namely this one thinge: how exactely the truce was obserued the which thorow the labor and carefull studye/the Authorite and concell of power holynes was made at Nice. And with what proffyt we sustayned that daūger wher vnto we did put ower selffe as well in ower Jornaye taken to the deade waters/ as in ower passage thorow Fraunce/wher we taryinge a longe tyme beyonde the opinion of all men dyd giue occasion to the comon people to speake and thinke diuerse thinges of vs and that not with owte a Juste cause: For that we maye speake of no more matters the reasons of theyer concells bothe so inconstant and so mutable did gyue occasion great Inowgh to speake of the leages or couenauntes of peace so oftē neglected and not obserued that no thinge be sayde more grenously. For why in this place we will not propone that thinge

whiche we knowe moste precysely / deliberation to haue bene
taken to retayne and kepe vs backe. Nether dyd that excellent/
hyghe/and noble condition also/bryngе vnto hym any maner
of proffytt/ whiche was so offered of vs after ower comynge
in to ower lowe or base contreyes of the nether Germanie/that
neuer the lesse we dyd permyt vnto his will to chose the obser-
uation of those thinges wher vpon it was agreed before we de
parted owte of Spayne. And where as it is sayde of many of
his adherentes and beneuolent frendes/that we were constray
ned of necessite to enter in to that Jornaye and to passe thorow
Fraunce that we myght bringe some remedye to the vproures
of Belgis that is to saye of the nether Germanie. Truly that
argument what place shall it haue at that tyme / in the whyche
we dyd commyt ower health vnto hym in the deade watters?
And it is also moche lesse able to be proued that we in the tem-
pestuous tyme of wynter dyd take vpon vs so greate Jepordye
onely for the cause of the discorde of Gante / seynge that many
of them whiche did rebell and troble the cytye were men of the
vileste sorte and euerye honeste man was agenste them. And se-
inge that all other cytyes and lordeshipps of those regiōs did
remayne in theyer fayth and dutye / the moste excellent Quene
and wydowe of hungary ower dereste beloued sister hauynge
there also the chefeste gouernaunce and administration/whose
singulare wysdome is circumspect y nowgh yea euen in grea-
te matters/ Here vnto commeth the truce made betwene vs by
the labor of yower holynes/vnto the which we thowght we my
ght surely haue trusted. And yower holynes knoweth that we
had this cōcell to take ower Jornaye & to passe in to Italie. And
this was ower chefeste care/that the matters of Italye beinge
cōfirmed/the controuersyes of the Empyre might be redressed/
and those thinges myght be prepared whiche dyd pertayne vn-
to the warre agenste the enemys of the christen name/which Jor
naye we had surely folowed if we had not bene turned from
that concell thorow his moste vehement and moste instant re-
questes/where of a playne document maye be gyuen by the let-
ters wrytten bothe of his owne hāde and also of his sonnes the
lordes of Dalebrecht and other princys men of his cowrte. Yea &
he required the same thinge with soche vehemencye/that he sup
posed his honour to be hurte if we wolde make ower Jornaye
thorowe any other regions then thorowe his/ and that we wol
de not put ower truste in hym onely/and he did playnely affir-
me the same thinge greately to partayne vnto the credyt of his
existimation/that he might couer and cloke the fawte of his co-
uenauntes broken and promyse not obserued. Therfor not vn-
worthely for this cause did he perceyue him selffe to be greatly
bownde vnto vs/in so moche that he dyd afterwarde very of-
ten affirme with an othe that there sholde be a perpetuall fren-
deship betwene vs and neuer to be dissolued/thowgh nothinge

besidesforth sholde euer be done of vs vnto hym or to any of his. The same thinge also after ower cummynge in to the nether lande and region of Germanye dyd he often and many times cōfirme/ euē then/ when he wolde nether receyue those cōditiōs (wher of we haue made mentiō before) offred to him by ower cōmaūdement/ nor yet perfourme those thinges/ whiche was cōuenaūted betwene vs before owr departig owt of spayne/ lest he shold be cōpelled to rē dre agayne to the duke of Sauoye his vncle those dominids/ which he hath takē frō hym by violēce: But as for the truce made betwene vs he did affirme of his owne fre wyl that he wold kepe it saffe & sownde/ whē yet notwithstondynge in the meane season after that tyme he dyd showe and expresse in all places many signes ād tokens of male uolence/ and did complayne of the restitution of the dukedome of Millen not perfourmed/ whiche he dyd saye was promised vnto hym. Neuer the lesse he kepethsecrete/ yea and that for the nonste/ those thinges whyche were added vnto this promyse/ that is to saye of the duke of Sauoye and other conditions couenaunted and promised very proffitable to the christen publyk weale/ and also very mete to stablysshe/ a concorde and peace betwene vs. Of the whiche thinges assured manifestation is made in his authentyke letters/ the whiche were showed vnto the minysters of yower holines. From the whiche tyme he dyd neuer ceasse from pryuye tractations agenste vs/ in Germanie/ in Italye/ with the Turke/ ādwith John the kynge of Hūgarie/ which beynge cōfederate with the Turke/ did gyue vp his kingdome vnto hym/ for the whiche cause he was excomunycat by apostolicke authorite he beinge deade to gither with his wiffe lefte behinde hym / another whiche dyd fauer the Turkes affaires/ by whose helpe he was receyued in to the cyttye of Buda. And that we may conclude ower matter in fewe wordes/ when he dyd professe hym selffe vnto other men to be moste alienate or far of from frende ship/ yet did he exhibyt or gyue vnto vs continually with his wordes/ the tokens of a moste beneuolēt mynde. And he dyd euer more wytnes wyth many othes / that he willed bothe a sure frendeshippe to be betwene vs and an vnbrokē or inuiolated truce. Whiche thinge truly yower holines did vnder stond/ bothe of his owne wordes spoken very nere at the same tyme to certen moste reuerende Carnalls/ Legates/ and Messengers of yowre holynes / and also of the actions or dedes of his mynisters/ of the whiche/ those thinges did moste clerely declare his wyll/ whyche was done of them in Germanye/ but namely in the concells holden and kepte at Wormes and Ratispone. Neuerthelesse he dyd in dissembleing and prolonginge of time/ affirme his frendeshippe to be firme and sure/ so long tyll that Cesar Fregosius and Rinchon beyng slayne/ he toke occasion for to complayne. In the whiche cause truly it is lyke wise knowne vnto yower holynes what we and

wers dyd/that both the truthe of the dede myght be lowght owte/and that we myght come vnder the Iudgement of power holynes bothe in this cause and in other thinges/whiche we might complayne for to haue bene done agenste the leages and tournaunces made betwene vs. And in this thinge like as we dyd satisfie his moste instant requestes/euen then when we were at Luke with power holynes: euen so with sufficient power dyd we leaue ower Ministers behynde vs/whiche myght entreate of those matters. But by what meanes it chaunced that those thinges wer not perfourmed of his ministers/which they had taken vpon them to do/power holines may cōiecture/whiche also maye se very well that no thinge was browght to passe more wyth those offeres and submissyons then was before wyth all the other. Neither dyd it helpe any thinge at all that Marchio Mastiaymonc(vpon whō he did laye the faute of this dede)dyd offre hym selfe of his owne frewyll vnto the iudgement of power holynes. Owte of the whiche thinges it is manifeste/this pretexte to haue bene sowght of hym/that we myght come agayne vnto newe contentions/that the christen worlde myght be troubled/and the matter browght vnto bloodyde batayles/es he had also not obscurely declared his wyll in all places before that Cesar Fregosius & Rinchonus dyd perysshe. Whose purposes were knowne well ynoughe and the seruice that they did vnto hym/and what thinges they did attempte at his appro bation & commandemēt as well in Italye/as in Turkye. With the whiche pretensed mischeues/they dyd not onely violate the conditions of the truce made at Nice/but also they dyd will to bringe the christen publike weale thorow theyer treason into greate daunger:that all thowgh all thinges might be graunted them whiche they dyd allege for theyer excuse/yet might they not enioye the benefite of the truce & couenauntes of peace that was made betwene vs: Wherfore commeth it that they beynge accompanyed with a sorte of banyshed ruffyans/dyd priuely ad by stealth/after the maner of enemyes/ouerrunne the dominion of Millen. For the whiche dede onely/though no thinge elis myght haue bene layde vnto theyer charge/yet were they well worthye after or accordinge to the lawe of that dukedome for to suffer deathe. And therfor what so euer was done for that matter/it is a playne case that no thynge cowlde be done more of vs which might pertayne to the conseruatiō of the bōdes of peace & truce taken/in the which euermore it was prouided/that yf perchaūce any thinge sholde be fownde which myght be obiected for to be done agenste the couenauntes of the sayde peace: it sholde be redressed & amendes sholde be made by hym/thorow whose feute it was done/and the truce taken betwene vs sholde styll remayne hole & sure. Nothinge also cowlde be done more of vs that he myght be satisfied/then that we wolde submyt ower selfe vnder the iudgement required of hym/and that he

vpon whom he dyd laye the faute did offre hym selffe vnto iudgement. And wheu we had supposed his requestes by this meanes for to be satisfied / we toke ower Jornaye with all expedition vnto Argere / the lorde Francis Manricke / a man of a noble familye / now Bishhop of Orence / yet neuer the lesse beinge sent vnto hym / which myght bothe vplyt hym & make hym more certayne of ower Jornaye / and comende vnto hym the peace & tranquilite of the christen worlde / and also exhorte hym vnto a constant frendeshippe betwene vs: Which thinge / accordynge to his custome wherby he is moste liberall and also moste easye in makinge fayer promyses / he dyd bynde hym selffe with moste goodly wordes to kepe & obserue moste faythfully and truly. Neuer the lesse yower holynes hath sene what thynges were done at Marane / and what thinges they went abowte in Italye / Germanye / Denmarke / and in other places. Yower holynes also hath had vnderstondinge of the concell taken to invade ower kyngedome of Nauerne / yea & that at soche a tyme / as we beynge occupyed in ower spedy Jornaye taken in to Affricke / he did suppose good oportunite to haue bene gyuen him vnto all these thynges / and after that tyme how that moche worse thynges dyd succede and followe euery daye. Nether can it be hyd from yower holynes what his oratores did lately attempte in the concell holden at Spire / and how they dyd determyne with exquisite craftes to noryshe contentions in Religion / when they dyd professe them selues ouerthwartly at one tyme to be helpers and fauerers bothe of these and those partes Item with what crattes they went aboute to hynder ower expedition agenste the Turkes and what thinges dyd folowe then afterwarde / howe he did solicite and moue the Turke the moste cruell enemye of the christen name / and sent a greate hoste in to Italye / and howe he did sodenly contende to occuppe ower lowe contreys or inferior dominions / vnder the name of Martyne of Rossem seruante of the duke of Cleue. Whiche thinge after that he dyd cōsider it to be opēly knowne / and that it coulde not be denyed / he set vpon ower dominion of Lucemburgh with open warre / his sonne the Duke of Orliance beinge captayne / with owte any warnynge gyuen vs before. All the wother multitudes of the souldiours that he cowlde constrayne / he commaundyd to take theyer Jornaye to invade these ower kyngedōs of Spayne / Catalonia / and Nauerne / rumours beynge euery where spred a brode with a greate bragge of the leage ād helpe of the Turke. Moreouer he commaundyd the warre not indicte the tenth daye of the moneth laste paste that is to saye of July for to be publysshed in his dominions with moste bytter & fylthye wordes. Yea and that with soche a cruell spyte as no man vseth no not agenste the rude pagants & barbarous infideles / for as moche as the vilanye of his dede was correspondent to the crueltye of his wordes / ād beginninges was gyuē vnto his noble & excellēt purposes / with the burnynges of pore men wo-

ake and not able with warre to reſiſte hym. A more greuous thinge is it that he ſignified no thynge thereof vnto vs/ yea his miniſters or ſeruauntes as well of Italye as of Nerbona dyſynge the ſame diſſimulation that he dyd hym ſelfe/dyd affirme and ſhewe that they wolde obſerue the peace & truce take. This is therfor the frute of all the induſtrye exhibit of power holines and of all power diligence done vnto hym that the obſeruation of the truce made at Nice ſhulde be ſtabliſhed. This hathe power holines gotten with power pacience/ with the which it dyd ſuffer ſo fauorably the moſte wrongfull detenſion and grownded of no cauſe/of the archebyſhoppe Valentyne/ſo ſlaunderous a thinge to the holy ſee/and alſo vnworthye eccleſiaſticall authorite: whiche did permit to moderately bytter iniurye(he approuynge or alowinge the ſame)done to the noble me of Spayne ower ſubiectes/which ſuppoſed them ſelfe to haue bene in ſafegarde in poure cyttye Auenion. Therfor are we conſtrayned and compelled to put on harnes and to thinke of warre in all the aforeſayde places/ at that tyme/ in the whiche we thowght we might haue put greateſte confidence and ſecurite in hym. And namely ſeynge that truce was fully made betwene vs thorowe the authorite of power holynes/and infinite promiſes concerninge the ſame were confirmed with an othe. Wherby he did not ceaſſe to entiſe ower miniſters but namely him/ whiche was ower ambaſſadoure with hym when yet notwithſtondinge his miniſters dyd outwardely pretende that they deſired the ſayde truce made betwene vs to be kept and obſerued inuiolately/ and a perpetuall and conſtant frendeſhippe & moſte ſure peace to be ſtabliſhed/ ſo that that peace myght be hadled with owte the laboure & authorite of power holynes. Which thinge we do ſuppoſe that pow dyd percepue well ynowgh/ and what conſideratio we had of power pontificalite in this matter. And that we may comprehend the matter in fewe wordes/ he neuer ſignified vnto vs any maner of token of his malcualence/ but diſſembled & clocked all his purpoſes that he might ſodenly come vpon vs/we not knowinge thereof & thynkynge no thinge leſſe/for that he dyd perceyue vs to haue ſet and fixed all ower cogitations vpon the propulſation or dryuinge backe of the Turkes/and for that cauſe to prepare ower retournynge agayne in to Germanye/ that we myght ioyne & copie together ower owne power with the power & ſtrength of the holy Empyre/ and that we myght ſet forthe ower ſelue and all ower power in a redines againſte the moſte cruell enemye. He ſuppoſed his conſell to be greately holpen if in holdynge his peace & in keppynge it ſecrete/he might fynde vs bente vpon all whother thinges rather then vpon warre to be holden with hym. Which thinge truly did not begile his opinion: for why he did ſet vpon vs vnprepared. Neuer the leſſe we do truſte in the benygnite of god beſte & greateſte that he ſhall wyn no thynge more by this

warre/then he hath done by his other holden in tymes paste/ The whiche euerlastinge & lyuinge lorde we do take to witnes that we be more greued for the hurtes & impedimētes the which are brought to the moste holy cause/ as vnto diuine religion to be instaured/to the concorde of fayth to be conioyned/ to the Turkes power enempes to be prohibited or dryuen backe/and to worther thinges pertaynynge to the comen profit & trenquilyte of the christen worlde/then that we be moued for owre owne priuate cause. For that thinge wiche dothe pertayne vnto owre allayers is eyther indifferent or elles more profitable to kepe open warre with hym/then to insiste or clene vnto any peace/ leages or conditions/seynge that he measureth all his cournaūtes after his owne couetousnes/ & that he beholdeth none other thinge/then of peace to fynde owte the moste mete occasion to styre vp contēcion warre & bataple. For vnder this shadowe he couereth very many priuie & pernicious tractatiōs/ norishementes of diuisions yea & also seditions in the christē publike weale vnto that ende or purpose/ that he might bringe vs in to soche difficulties/that we might not resiste the preteled purposes of the infideles/& that agēst the lawes both of god & man/he mighe trobles vexe owre kyngedoms & owre prouinces with cōtinual iniuries/hurtes & wrōges. It is farthermore sene yea and that very plainely/ that he teached his sonnes the same discipline/ & that he dothe prouoke & styre them vp vnto lyke studyes. More ouer his insatiable & infinite couetousnes is comme to that poynte/that now it can no longer be hyd/for as moche as he dothe occuppe the dominions of the duke of Sauoy so fortressed and made stronge with the laboure of his officers that it is a playne case he hath fully determined not to rendre them agayne. Here vnto cometh it/that whyles power holines now of late dyd exhorte hym by his ambassadoures to stablysshe the peace more straytely/ he colde not forbere hym selfe/ but muste openly confesse that he wolde haue the residue of the region that is in the fote of the mountaines/and that he wolde adde and vnyte all the same for euermore vnto the corone of his kyngedome/ vnder a lyke maner as the prouynce of fraūce also annexed or taken awaye by violence from the Empyre/ was in tymes paste adiuncte or ioyned vnto his dominion. It can not also be chosen but that power holynes hath vnderstondynge by one meanes or other/that he dothe not onely looke for the Dukedome of Mylle/ but that he hath determined for to procede moche farther/ & the cyteties of Placentia & Perma beynge taken to requier the dominion of Luke and Sena. And we do suppose the sayde power holines for to percepue this his couetousnes/ not to be contayned with in theise lymites. But also to gape after dyuers other landes & possessions of Italye/that he might the more easely haue passage to Naples ād Sicyle. The whiche wyll and purpose of hym is vnto them open and manifeste/ the whiche do expende all thynges dyligently that be attempted of his mynisters

thorow owte all Italy. And it is a playne case that he wyll neuer after this kepe any conditions/couenauntes or promises of peace(as it is manifest that he hath not kepte those that he hath made in tymes paste/so longe as any hope shall be lefte hym to raise onely/ but this laste acte of his proueth sufficiently that it is infinite & loketh euerye waye/ the eyrye of Astenay in the Dukedome of Luxemburgh beyng vsurped of hym/whych when it is bownde vnto vs of dutye and allegyance/ yet neuer the lesse he doth fortifye the same moste diligently holden & kepte agenste ower wyll. Here vnto also those thinges do looke/ whiche Martyne of Rossem one of the ministers of the Duke of Cleue had determined/that he myght haue taken Antwarpe & brought ower lowe countreyes/ Hollande/ Sellande / Brabant & Flaunders in to his possession. Neither may any good thynge be hoped for of hym saueynge that whiles he dothe suppose to haue lyberte power to his gredy desire/he is many tymes begyled. But who so euer desyreth his couetousnes to be proued or tryed more playnely/let them expend diligently those thinges that were done of his ministers in Germanye/that he might norysshe discordes in religion ouer moche stered vp/and increace the studies of partes and diuisions both in that place and also in Italye. Her vnto cometh his confederation with the Turke/that he myght prouoke hym to holde or kepe batayle agenste the Christen publyke weale/whiche thinge truly owght for to moue all Germanye/seinge that in all places he maketh his concells and riches comon with the comon enemye/so that the cuplles are also knowne vnto all men/ whyche haue spronge of these causes/ and into what daungers the Christen publike weale hath bene brought wyth his moste vnshamefull tractations with the Turke in whome he hathe set his truste/in so moche that euen now he bragge th royally and blaseth a brode the hope whiche he hath conceyued of Barbarosse to come to ayde him with his nauye. These thinges owght power holynes for power wisdome to consider whether they be mete to call Germanye vnto a catholyke vnite or elles conuenient for the celebration of a generall concell/and that we and ower prelates'/ and they lykewise whiche are vnder the Emppre of the nation of Germanye myght be there present/seinge that power holynes hath knowne how he hath euer gone abowte to set him selfe agenste it and both playnely and ouerthawrtly to hynder the same. Wherfy power holynes owght for to ponder/yf euer he dyd gyue any study or diligence/whiche in these necessitees of the Christen publyke weale dyd pertayne to the helth & remedie therof. And wolde to God that moste contrarye thinges did not procede and come from hym/whiche thinge is clerer then the light / if any man wolde consider those thinges which are euermore shewed of him/and declared by dayly examples. Moze ouer let it be con

sidered that he had Decreed a greate whyle paste/ to put or ob-
iect what so euer lettes or Impedimentes he cowlde vnto the
celebration of a concell. Because that so he doth suppose to hel-
pe and forther his owne pryuate affayres and matters. By rea
son whereof/we beinge induced or persuadyd/had determined
to hādle the matter an other waye/wherby we might bothe a-
voyde greater euylles/and the concorde of Germanye myght
be obtayned with a certen frendely and Christen composition.
In the whiche tractation we had respecte vnto no thinge ells
then to the honoure of God ād the reuerēce of ower mother the
holy churche/the wyll of yower holynes comynge ther vnto ād
confirminge the same: vnto whome also it is very well knowē
that we neuer desired any thinge with greater studie then that
a concell myght be celebrated with some proffyt/as we also ma
de answer in the late assemble or concell of Ratispone / when
yow did commaunde the same conuocation to be offred vnto vs
by yower legate. Nether dyd we euer refuse/but that if the con
dition of the matter dyd so requyer / we wolde be there present
ower selffe. And we dyd offre the same with a moste wyllynge &
gladde mynde. Nether dyd we put any conditiōs or stoppes bet-
wene/but that we wolde permyt ād suffer the prelates of ower
Empyre/kingedomes and Dominions for to come thyther. Of
whome truly we browght a smale nombre in ower companye
vnto Frankeforde. And we do as moche as lyeth in vs with al
diligence / that they maye presently gouerne and rule theyr
congregations/that the beginninge of suspendinge or differ-
rynge the concell owght nether to be put vpon vs nor yet vpon
owre prelates/but rather vpon them whiche hath gyuen the cau
se to this suspention or differment and the whiche all thinges
beinge well tryed cowlde bringe no maner of excuse like to be
true/namely seinge that they dyd come thyther of theyr owne
swinge and pleasure and were not far absent from theyr owne
howses and Regions. Truly all this matter is chefely to be as-
cribed vnto him/ which neuer dyd will the conuocation of a con
sell/no nor neuer shall wyll/excepte he be constrayned. Where-
fore that we maye ons make an ende/moste blissed father if yo
wer holynes acordinge to yower office do intende to helpe the-
se moste greuous calamities of the Christen publyke weale/ If
yow do desire to brynge in peace/vnite and tranquilite in to
the same/and that yow wyll apply yower selffe vnto greate stu
[illegible] therin (which thinges that yow may perfourme
[illegible]ely vnto yow/both for the cause of yower au-
[illegible] See called apostolike/& also of yower existi-
[illegible] we be declared of yow openly vnto all
[illegible] take moste iustely for so greate miseries
[illegible]blyke weale is vexed and conflyc-
[illegible]ued with the dissention of all reli-
[illegible] of the Christē worlde/with the per

rells and daungers of the Turkes: then owght yow to be m
ued a genste him/whome yow knowe moste assuredly to ha.
gyuen the cause to so greate calamyties. If the iniurye which
he hath done to yower holy See/to the authorite there of and
to the prerogatyue whiche yow do chalenge to the churche of
Rome/If the breakinge of the bondes or the couenauntes of pe
ace/if the steringe vp of warre and the detention of the sayde
Archebysshop valentine/the violatinge of yower protecciō/saf-
fegarde and defence/yea and then asterwardes the contemptes
or despyte/whiche it is manifeste that he hath vsed in diuerse
thinges both agenst yow & vs maye induce or prouoke yow:
then shall it be yower dutie to professe yower selfe to be an ene
mie vnto him/whiche hath procured and done all these mische
ues. And in so doinge yow shall satisfie the expectation of all
godly/honeste and wyse men. And all kinges and princes shall
be exhorted by the example of him vnto theyer office. This
shall be a waye vnto the celebration of a geuer all concell and
the restitution of gods diuine honoure and of the Christē worl-
de/whiche other wyse except yower holines shall apply yower
stronge and [illegible] laboure is in greate Jepordie: Whiche
thinge therfore I do now with erneste prayers requyer of yo-
wer holines/whiche maye be well assured that if yow shall do
yower dutye I will not fayle to do mine/when in all thinges
pertainynge to diuine religion/the publike weale of the chur-
che and of the Christen worlde: then specially to the celebration
of the before sayde concell/where vnto by what meanes other
wyse/ether we/or the orders of the Empyre/or prelates of ower
kingedoms maye gyue owe attendance/the sayde yower holy-
nes/for yower prudencye and wysdome may very well
ponder/wey and consider. Gyuen in ower towne
called Montisone of ower kingedome of
Aragone the .xxv. Daye of the Mo-
nethe of August in the yeare
of ower Lorde. M. D. xlij.
of ower Empyre the
xxij. And of ower
kingedoms.

Carolus by the grace of God Emperoure August of Rome
Ringe of Germanie/of Spayne/of both the
Landes of Sicile of Hierusalem
&c. Archeduke of Austrich/&c